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UNITY

AN ORGAN OF REASONABLE RELIGION

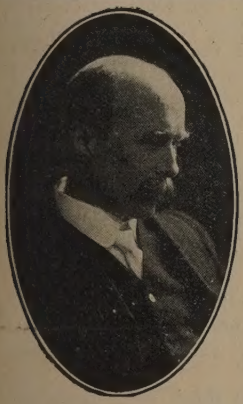
The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves." Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 122. [Vol. X.—11.] November, 1913. ONE PENNY.



Rev. Kenneth H. Bond, Chesterfield.

In the Commemoration Number of "The Christian Life," May 10th, the portrait of the Rev. Kenneth Bond is given as one of those ministers who have come over from orthodoxy into Unitarianism. According to the Essex Hall Year Book, Mr. Bond was a Baptist minister, 1891 to1908. From the "Christian Life" we learn that he was born in Bengal, India, and educated for the ministry at the General Baptist College, Nottingham, which he entered under the influence of Dr. Clifford. He had studied art in London, was four years at the Nottingham College, and spent a year serving the London Baptist Association in doing social and religious work in Holborn. He was fourteen years in a Baptist pastorate at Swadlincote, near Burton-on-Trent, during which there was a split on theological heresies followed by his enjoyment of considerable intellectual freedom; then he was two years minister of a Union Church at Desford, Leicestershire, when he became definitely a Unitarian. After this break with orthodoxy he held Sunday evening open-air services in the Leicester Market-place in 1907; was appointed minister of the Narborough-road Free Christian Church, Leicester, commencing in January, 1909, where he has ministered with much moral and spiritual benefit to the congregation and greatly to the advantage and prosperity of the Church and its various institutions. He resigned this charge recently, having accepted appointment to the ministry of the Elder Yard (Unitarian) Chapel, Chesterfield, where he entered upon his duties in October. Mr. Bond is a devotional preacher with strong leanings to the practical application of the Christian religion in forms of social service; he is a breezy writer, as is evident from his article "In the Open" in "Church and Home" for October, graphically describing a holiday in tents by the seaside. His ministry is certain to be a great power for good in Chesterfield.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

November 2nd is called All Souls' Day, having been devoted to the offering of prayers for the release of souls from purgatory. It is marked with the death in 1600 of Dr. Richard Hooker, author of Ecclesiastical Polity, and of Sir Samuel Romilly in 1818. The last named was an eminent lawyer and philanthropist, who committed suicide in a fit of grief caused by the death of his wife.

November 9th is Lord Mayor's Day. It is marked with the birth of Akenside, the poet, in 1721, and of Edward VII. in 1841; and with the death of William Camden, the author of Camden's "Britannia" in 1623.

November 16th saw the martyrdom of John Tyscovius in 1611. (See Wallace II., 528). It is appointed to be Association Sunday this year. It is marked with the birth of John Bright in 1811, and the death of a saintly Queen of Scotland named Margaret, in 1093.

November 23rd is the day of the death, in 1585, of Thomas Tallis, a composer of church music. Where chants are sung, that of Tallis may fitly be employed on this day. Sir John Bowring died on November 23rd, 1872, and the same day records the death of two narrators of travels, namely, Richard Hakluyt, in 1616, and Sir John Barrow in 1848.

November 30th is S. Andrew's Day. Legends narrate that he was crucified on a cross of X shape, and that his body was taken to S. Andrew's in Scotland. George Dawson died on November 30th, 1876; and it is the death-day of John Selden, author of "Table Talk," in 1654, and of Marshal Saxe in 1750. We ought to respect Marshal Saxe, because he beat us at Fontenoy.

Home Circle.

A Noble Man.

Room for a noble man to pass!
  Not in rich robes nor trappings gay!
No fop tricked out before the glass!
  But, clad in sober grey,
A nobleman in heart is he,
With mind for his nobility.

His crest—a soul in virtue strong;
  His arms—a heart with candour bright,
Which gold bribes not to what is wrong,
  Nor blinds to what is right;
The patent of his courtly race—
Behold it in his open face.

He cringes not on those above,
  Nor tramples on the worm below;
Misfortunes cannot cool his love,
  Nor flattery make it grow;
Staunch to his friends in woe or weal,
As is the magnet to the steel.

He envies not the deepest sage;
  He scoffs not at the meanest wight;
And all the war that he doth wage
  Is in the cause of right;
For broad estate and waving land,
He has the poor man's willing hand.

—Selected.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER XI.—THE HERETICS.

This attempt to start a Unitarian Church in the town was not without its effect on the rigidly orthodox. The people connected with the Chapel with which Roger Roecastle and the Wedmores were associated were specially perturbed about it. Roger Roecastle had been regarded as one of the pillars of their church. He was a strong supporter with his money. It would not have surprised the Rev. Mr. Wilks and his congregation if Roger Roecastle has bequeathed a legacy to the Chapel, and it was a great disappointment that there was no mention of the Chapel in his will. The disappointment was greatly increased when after his death Sallie ceased to appear in her usual place on Sundays.

It soon got about that John Roecastle and his sister attended the Unitarian services. Mr. Wilks and his deacons consulted over it, and it was decided that Mr. Wilks and another should wait upon Sallie to ask for her continued support. So they called upon her one evening.

Mr. Wilks did not beat about the bush, but went straight into the matter at once.

"We hope you have not been ill, Miss Roecastle."

"Thank you," said Sallie, "I have been very well."

"We thought that perhaps something had kept you from Sunday worship, as we have missed you from your usual place."

"I have not been at Chapel certainly," replied Sallie.

"Your father was so regular, and you were almost always with him, that we feel it quite a double loss now that we do not see either of you amongst us. We can ill afford to lose anybody, and Mr. Roecastle's death is a great loss to us as it must be to you, and now that he has gone we have felt sure that we should be regularly supported by his daughter, and we trust that our hopes are not in vain."

"I am sorry, Mr. Wilks, to cause you any disappointment. But I must frankly tell you why I have kept away from Chapel. For some considerable time I have been thinking very deeply and seriously about religious matters, with the result that I have changed my opinions very much. I no longer believe what you believe. So I cannot he a hypocrite and still go to the Chapel as if I had not changed."

"But you ought to attend some place of worship on Sundays," said Mr. Wilks.

"I attend the services which are being conducted by the Rev. Silas Croft in the Temperance Hall."

"You do? Then I grieve for you. Why, Mr. Croft is a 'Unitarian,' and Unitarians are unbelievers and heretics."

"'Heretics,' are they," rejoined Sallie. "That sounds very bad, but I remember that the Jews crucified Jesus for being a heretic. And Mr. Croft preaches just what Jesus preached."

"Oh, Miss Roecastle, you shock me," exclaimed Mr. Wilks, as if his best feelings had been outraged; "however can you mention Mr. Croft and the Lord Jesus in the same breath? Let me beg of you for the sake of the memory of your mother that is dead and gone, and for your father's sake—let me beg of you not to have any more to do with Mr. Croft, who is an infidel, a real infidel."

"You are calling Mr. Croft bad names, Mr. Wilks, which is not a very Christian thing to do; and for me you need not fear, I can judge for myself and take care what I am doing. You know, Mr. Wilks, I am not a child."

"You are not; but that does not make your danger less. It is my duty to warn you, and save you from going to hell, for if you reject the true faith in the atoning blood of the Cross you will suffer an unbeliever's fate. All heretics will go into everlasting burnings in hell, and we would save you from that. Pray, do consider what you are doing, and let us see you back into the true fold again."

"I do not fear. The threat of hell has no terrors for me, because I do not think there is a hell of that kind. Hard names will not hurt me either; I would rather be a heretic with Jesus than worship against my real convictions. This is plain speaking, Mr. Wilks, and it is painful for you to hear, but I must be honest with you so that you may know my real mind."

"Then, may God help you to a different conclusion, Miss Roecastle. Do I understand you to mean that we must not expect to see you again at the Chapel in your usual place?"

"That is just what I do mean," replied Sallie.

This clear revelation of Sallie's intentions was felt as a very serious blow amongst the flock of Mr. Wilks. He himself put out large bills in the town announcing that he would preach a series of sermons "Against Heresy." The vicar of the parish church evidently felt that he also had some responsibility in this advent of Unitarianism into the town, so he announced that he would hold special services to stem the tide of "Unbelief." The Evangelical Churches united together in an effort to distribute tracts and leaflets from house to house throughout the town to convert people to what they erroneously called "The Gospel," and to sustain the faith of any possible waverers. Never was there at any previous time so much stir in the town upon religious matters. All the churches seemed to waken up into a sort of missionary enthusiasm.

In the meantime Will Farnley had paid his promised visit to the Roecastles. John had arranged that he should join them at tea. And they had quite a lively chat over the excitement and discussion that was developing in the town. For there were letters in the local press against the heretics, and some correspondents replied in their defence.

When tea was cleared away John said he was going out just for a few minutes to the "post." He was away longer, and thus Will and Sallie were left to themselves. There was just a slight awkwardness in the situation, but Will broke the ice by saying:—

"Sallie, have you ever repented sending me away from you?"

"Do you think I should be likely to repent, seeing that you took it so readily and kept quite clear of me for so long?"

"But I sent you a letter, Sallie, telling you that I could not consent to the breaking of the attachment between us, that my feelings towards you would remain unaltered, and that I would keep a restraint over myself and wait until you had time to reconsider and change your mind again. Being such an 'unbeliever' I could not force myself upon you against your will, and I fondly hoped that your real affection would appeal for me if I were only patient and waited. But now that your religious opinions have changed it has surely made a difference and removed difficulties that stood between us."

"It has made a difference, Will. Those difficulties no longer exist," said Sallie in a somewhat agitated but subdued voice.

"I hope there are no other difficulties?" inquired Will.

"Have your feelings not changed at all?" asked Sallie without raising her head to look at him.

"They have not, except to grow warmer and stronger. Oh, Sallie, do tell me is it still your wish that our attachment shall remain broken off? Tell me, may I hope that all may be right again between us? Will you be mine?" and with these words he seized her hands, and she looked through tears of happiness upon him and half whispered, "I will."

When John returned it was all settled. Will, not delaying a moment, exclaimed:

"John, I've made Sallie confess."

"Confess what?" There was a sort of twinkle in John's eye as he asked.

"That she has repented of her behaviour to me."

"Her behaviour to you; why, what do you mean?"

"I mean this, that we have made it up again between us. And Sallie has agreed that I may become your brother-in-law."

"Really! Then give me your hand, brother Will, and give me yours, sister Sallie, and let me give you both brother John's warmest blessing. Nothing can please me better. I think the world of Sallie, and Will is just the man above all others that I should choose for her. Fancy, Sallie Roecastle wife of Will Farnley—heretic!"—at which John broke into a hearty laugh.

"We are all three heretics," Sallie said. "So we are," said John.—(To be continued.)

A Unitarian Church.

This Church exists for the worship of God and for the enrichment of human life. We believe that God is served only through men and, on the other hand, that we fail God if we fail humanity.

We are distinctly a free Church. We are not hindered by any body of spent theology: no theological test is imposed upon either our minister or members. We desire truth for its own sake, believing that knowledge is the true redeemer and that the only devil we need to fear is ignorance. We desire, therefore, the best we can obtain, and place emphasis on character, not creed.

We hold that it is the privilege and duty of every man to think for himself, believing that revelation must be direct or it is no revelation at all; and, further, we hold that every man is under a solemn obligation to the race to declare the truth which he discovers.

Keep, then, your face to the dawn. The light that shines from heaven can never lead you astray. Follow the truth as you see it, and if the light you see is but a gleam, then "follow the gleam."—Blackburn Calendar.

There's part o' the sun in an apple;
  There's part o' the moon in a rose;
There's part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness;
  For the God whose love we sing
Lends a little of his heaven
  To every living thing.

Scenes in Christian History.

By Rev. WILLIAM C. HALL, M.A.

V.—MOHAMMED.

Our previous articles have probably left the impression of the shaky and persistent progress of Christianity in the early centuries. We need to be reminded that it did not get to the seventh century without many signs of degeneracy. The worship of the Virgin Mary and the saints and the adoration of images were introduced; doctrines which no one would attempt to reconcile with the teaching of Jesus Christ and His apostles were widely circulated; and largely by its association with political rulership the religion became secalarised. So that in spite of much missionary enterprise the extension of the faith was seriously retarded; and it is not surprising to learn that a new religion not only prevented the spread of Christianity into regions which it could easily have peneterated but also invaded lands where Christianity had established itself, early capturing Jerusalem.

This antagonistic religion was Mohammedanism, proclaimed about the year 613 by the prophet whose name it bears, and definitely established in 622. While one considers the conflict between Christianity and Mohammedanism, which even to-day is not terminated, it is only just to recognise the sincerity and nobility of the character of its founder, to admire the motive of his work while regretting his excesses, and at least to understand that he brought to wild races a religion that modified their barbarity and established a civilisation which for more than five centuries was distinguished by its learning and by its unswerving devotion to our form of faith in the one God. When one considers the moral elevation which Mohammedanism effected among its early adherents there is no good reason for refusing to declare that Mohammed was a prophet of God. And certainly it is not praiseworthy on the part of Christians indiscriminately to denounce every religion that differs from their own—a habit of intolerance which largely accounts for the manner in which, according to scornful people, even Christians, cut into sects, "love one another." For the rapid extension of Mohammedanism Christians have only themselves to blame. Had they kept their own faith pure and incorruptible no other religion could have broken into its domains. The lesson is one for the present day; and we have ever to be on our guard lest it become applicable to our own case.

Mohammed was born at Mecca about the year 570. He was early left an orphan, dependent upon the affection of poor relatives. He began to earn his living as a herdsman. At the age of twenty-five he married Khadija, a rich widow, in whose service he had been in affairs which involved extensive travel and gave him a sight of many peoples which compelled him to reflect upon their religion. He felt the call of the reformer and trained himself in lonely meditation for the work for which he believed God required him. Like Jesus, he had no thought of founding a new religion, but only of fulfilling, by purifying, that which was already accepted. He was persecuted much as all other great religious teachers have been, but eventually, as is ever the case when a man announces the principles of a nobler life, his message was heard, and he gained numerous adherents. His doctrine had much in common with that of Jesus, and was largely drawn from the Scriptures of the Old Testament, but the breach with Christianity was inevitable, consequent upon the different temperament of the peoples unto whom it was preached and upon the methods of Mohammedan propagandism. In the most literal sense Mohammedanism came to bring the sword, to effect religious conversion by warlike conquests. It claimed divine inspiration through its Scripture, the Koran, and in the name of God and His prophet Mohammed forcibly compelled nations and tribes into loyalty to the faith. But it grew too rapidly to consolidate into a permanent religion, and its doctrines became fixed too easily to enable it to meet the requirements of advancing civilisation; and although it survives to-day, with overwhelming adherents, it does not meet the thought of peoples whose religious ideas are other than primitive. The persistent emphasis of the fundamental truth of the oneness of God chiefly accounts for its survival, but this truth, left undeveloped, has not been, and is not, sufficient to enable it to overrun Christianity. We believe that it will eventually disappear, but in its beginnings its threatened the very existence of Christianity, not only by its fanatical violence, but by reason of that we have indicated, the early corruption of Christian doctrine and ritual.

(In Article IV. for "Raldwald" read "Raedwald.")

William Hazlitt, the Unitarian Critic.

By Rev. E. Thackray, M.A., B.D.

The justification for calling Hazlitt a Unitarian is to be found in the fact that his father (a Unitarian minister in Boston, Mass., and in Shropshire in this country) transmitted to him and encouraged in him a keen interest in religion, and for some years at Hackney College he was being prepared for the Unitarian ministry. In a letter to his father when he was quite a youth he described his keen relish for two sermons he had heard on the previous Sunday.

Once when staying in Liverpool he went for the first time to an Anglican place of worship, but was so disappointed with the sermon that he vowed never to go to such a place again. He declares that he would much have preferred going to hear Mr. Yates, the Unitarian minister. Although Hazlitt, to the disappointment of his father, never actually became a preacher, as Coleridge did, there is no evidence that his theology underwent any change. In fact, the very first thing he published, namely: "The Natural Disinterestedness of the Human Mind," in which he argues that we are not naturally selfish is utterly

opposed to the central doctrine of orthodoxy, the natural depravity of the human mind. But with the freedom on which we so much pride ourselves Hazlitt was allowed to follow his bent, and for a time that took him in the direction of art. He made a small living by painting the portraits of his friends although his success was not great enough to encourage him to give up his whole life to this calling. His picture neither of Coleridge nor of Wordsworth was a success. "According to Southey, Hazlitt made Coleridge look like a horse stealer on trial, evidently guilty, but clever enough to have a chance of getting off; whilst the Wordsworth picture, according to another critic, represented a man upon the gallows tree deeply affected by a fate he felt to be deserved." (Birrell, p. 64). Still we must not suppose that Hazlitt was a dead failure in this line. He never entirely gave up the interest. He painted Dr. Shepherd, the Unitarian minister at Gateacre—father of a certain Sally Shepherd, who occasionally whisks her petticoats across the pages of an essay. Indeed, it was this feeling for art and his passion for the rich wine of life that led the youngerWilliam, with his Epicurean temperament, away from the primness and straitness of the Unitarian ministry of that time. But the debt he owed to the Unitarian minister, his father, was great, and he was not slow to acknowledge it. Perhaps we may feel inclined to complain that he didn't write home to his father a little oftener, but there is no lack of sincere filial feeling in what he writes about him. He writes: "We have known some Unitarian ministers who have lived in the one constant belief of God and of His Christ, and who thought all other things but dross compared with the glory to be revealed. Their youthful vanity has been mortified, and they turned from the world to look into their own minds for something else to build their hopes upon. They were true priests. They set up an image in their own minds: it was Truth. They worshipped an idol there: it was Justice. They looked on man as their brother, and bowed the knee only to the Highest."

Mr. Augustine Birrell has also formed a very good opinion of the Unitarian ministers of the early 19th century, and of the Rev. William Hazlitt. He says: "If ever a man scorned this world and the things belonging to it William Hazlitt the elder was that man; for in the pure white flame of his enthusiasm every shabby ambition, every mean and paltry aim were shrivelled up before they had time to flutter. The impression he left upon his son was tremendous, and is happily recorded in more than one passage of resounding vocables and true inspiration. . . . .

These Unitarian ministers were frequently men of piety and learning, and imbued with a love of freedom and independent thought. They were apostolically poor. During the bad times when the 18th century came to an end, and the last century so heavily drew its early breath, the Unitarians were wholly an influence for good."

Of course, Hazlitt was not a Unitarian controversialist any more than his most intimate friend Charles Lamb, who was also a "one-God-ite," but he greatly admired and was influenced by Unitarian fidelity to unpopular opinions.

The friendship of these two men is one of the most beautiful incidents in the annals of literature.

Literature.

"Prolegomena to a Religious Philosophy," by Prof. T. L. Vaswani, M.A.; also by the same—"A Social Interpretation of Religion"; "The Path of Service"; "Where East and West Meet"; "The Law of Liberty"; "Sadhu Hira Naud—a Saint of Modern Sind"—The "News" Press, Lahore, India.

The "Prolegomena" is expanded from an address delivered at the Congress of Religions at Berlin in August, 1910. In it is represented the outlines of a religious philosophy. Prof. Vaswani discourses on "The New Thought of God," who is the Supreme Love in personal relation to man; upon the "Essential Nature of Religion" as "the God-ward movement of the Soul"; "The Immanent God is personal" and "The Personal God is Immanent" in man, in the external world, and the course of history; the Christ spirit was in Jesus, but not in Him alone. In the section on "Synthesis of Religions" we are told that there is an organic unity of the world's great religions—not rivals but brothers. "Service of Man" is the religious idea become a social force. In the Brotherhood of Nations East and West will minister to each other. There are some noble thoughts in this address eloquently and most suggestively expressed. In "A Social Interpretation of Religion" it is shown how true it is that religion is social, and that strong "Church consciousness" is a great necessity. "The Path of Service" begins with the service of man and a recognition of the infinite value of every soul, with a sense of dependence on God. "Where East and West Meet" is an account of an interview with Prof. Vaswani, reprinted from the "Christian Commonwealth," in which the story of the Brahmo Somaj is told. "The Law of Liberty" is service of God in man. "Hiranand" was a Brahmo reformer, educationalist, and philanthropist, who lived and laboured heroically. These addresses reveal Prof. Vaswani as an acute thinker, a deeply spiritual idealist, and an eloquent exponent.

The autumnal meetings of the B. and F. U. Association will be held at Nottingham Nov. 26-27.

The hearts of people throughout the civilised world have been touched to their depths by the burning of the ship Volturno at sea, the loss of life, and the heroic rescues of the survivors; and still more by that awful calamity of the colliery explosion in South Wales, in which 430 colliers have perished, entombed in a burning grave. God speaks to man in these dread happenings, but will we give heed to what He says?

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The Organising Secretary reports a round of visits to branches old and new. In the north there were glowing accounts of the neighbourhood meeting lately held at Oldham. The idea of the "Neighbourhood" meeting has evidently "caught on," the number attending was large—forty women went from one place alone—and there was an interesting discussion on the possibility of starting a "Lecture List" in the Manchester district. The size of our north country branches is in itself encouraging, but still more so are the signs of a widening outlook and growing perception of opportunities for helpful work not only in their own churches but in the world about them.

The Derby meeting on Oct. 2nd brought some women from places near by such as Ilkeston, Nottingham, Belper, and Sheffield. The local branch entertained their visitors most hospitably, and their minister's wife presided. The League Secretary was present from London. The principal attraction was the address of a Canadian visitor, Mrs. A. W. Miller, of Montreal. Mrs. William Laycock, of Sheffield, contributed a short but very vivid description of the difficulties and discouragements met with in starting the Upper Chapel Branch and their final success in drawing together, as never before, the women of the four Sheffield churches. The paper was very helpful in its simplicity and directness, and will be long remembered by those who heard it read.

Not long ago the writer of these notes was asked to subscribe a humble shilling to help to pay for labelling the portraits hanging in Essex Hall. She gladly contributed her mite to such a laudable undertaking. It is not only in Essex Hall that this kind of thing needs doing. In most of our churches or in rooms belonging to them are portraits and numerous other objects, gifts of past worshippers and adherents which bear no dates or marks of identification whatever. We suggest that each Branch should take up this matter in their own church buildings and get labels or some sort of record affixed to all such congregational belongings. In some cases it will be very easy, in some others it may require a little work in research. It will, however, be interesting work and well within the scope of the women's power.

The Executive Committee announce that a League meeting is to be held in conjunction with the autumnal meetings of the B.F.U.A. in Nottingham, Nov. 26th and 27th.

There has been a successful week's mission at Unity Church, Bolton, conducted by the Rev. Dr. Tudor Jones, of London, his addresses having the title of "The Gospel of Christ as taught by Unitarianism."

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

Far be it from me to say that drunken husband and father had, in his normal condition, a lower conception of his family duties than myself, the only difference being that, with the windfall in his pocket, the lure of the "social" public-house was too much for him, and once inside, he drank away what self-control was his on entering.

At the B.M.A. Conference in Brighton (see "Westminster Gazette," July 24th), a lady doctor, referring to the responsibility of the Association with regard to the temperance of expectant mothers, spoke of "the poisonous effects of alcohol upon both woman and child, and added, it was the duty of the medical profession to give all the assistance in their power to the woman, in the endeavour to deliver her from the ill-advice of foolish mothers and grandmothers, and Sairey Gamps." This report from Brighton turns one's thoughts involuntarily far back to Judges XIII., giving the conversation between the mother of Samson and her husband, Manoah.

Early in August this year there was a motor-bus accident in the Home Counties, resulting in the death of four or five members of an excursion party. At the adjourned inquest the driver stated that all the alcohol he had consumed on the fatal day consisted of three glasses of beer; that he had to decline numerous offers of drink from the party; that he told them he preferred a smoke instead, and in this way became the involuntary possessor of 14 cigars. It is further due to the driver to state that the 'bus turned over owing to his endeavour to avoid collision with a cyclist coming round a sharp corner. But does not the fact that this question of beer was raised in court at all point to the admission in the public mind that alcohol does indeed interfere with the clearness of judgment and the decision and alertness of action at a critical moment? Everybody will sympathize with the driver in what was probably the greatest ordeal of his lifetime, but no satisfactory verdict of the court can efface from his mind the impression that question about beer must have made on him. What a relief to his conscience could he have simply told the court "I am an abstainer."—E. Buser.

Those who braved the elements and also the attractions at Finchley and elsewhere on Saturday evening to attend the Conference of Sunday School and Band of Hope teachers and others at Essex Hall, arranged by the National Unitarian Temperance Association, were well repaid. The Rev. W. G. Tarrant, B.A., President of the Association, was in the chair, and, after a hymn and prayer, asked Mr. Ion Pritchard, President of the Sunday School Association, to read his paper on "The making of the good citizen: the Sunday School teacher's influence." The subject was dealt with in a very thorough and interesting way,

and called forth a good deal of discussion, in which the following took part:—Miss Dorothy Tarrant, Miss E. J. Titford, Miss Amy Withall, Mrs. M. Brown, Dr. Lionel Tayler, Rev. D. Robson, Mr. E. Buser, Mr. W. T. Colyer, M. A. C. Tarrant, Mr. T. S. Wicksteed, and Mr E. F. Cowlin. Miss May Hughes, daughter of the famous author of "Tom Brown's School Days," was present, and was introduced by the chairman in one of his happy little speeches. She called attention to the application for a full license for the Hippodrome and to the dwindling majority on the licensing authority against it, and asked the meeting to support those opposing the application. A resolution asking the L.C.C. to refuse the application for an unrestricted license was carried unanimously, and will be forwarded to the clerk to the Council. A vote of thanks to the Chairman and to Mr. Ion Pritchard, moved by Mr. J. Bredall, and seconded by Mr. Harold Titford, was carried with enthusiasm.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

The following extracts from letters received at our American headquarters indicate how helpful is the distribution of our literature through our publication agencies and postal missions:

"I am much pleased with the books I have recently ordered through you. 'The Origin and Character of the Bible' is a revelation to me, and it has made me a stronger Unitarian than I have ever been. I think I now have an intelligent conception of God. I now try to serve and worship the God of love and mercy. I have more reverence and admiration for the man Jesus than ever before, and I feel a deeper sympathy for all mankind."

"I have read the pamphlets sent with a keen interest, and it all appeals to my reason and best judgment. I apprehend now why more people are not Unitarians. They do not know what Unitarianism stands for."

"I have received great pleasure and comfort from the sermons sent me, but the greater pleasure is the fact that these sermons which I have sent to my sons have aroused a great interest in their hearts, and they write:—'They are simply fine, just what I always believed Do send me more if you have them.' They live in a new country. . . Most of the people are Baptists and Methodists. Their faith—my boys, like myself, cannot accept. We have also many friends who are pleased with our faith, and I am quite sure after a time our number will greatly increase."—From "Unitarian Word and Work."

The Wide World.

THE CANADIAN CHURCHES have lost the Rev. R. J. Hutcheon from Toronto, who has been appointed Professor of Philosophy and the Psychology of Religion at the Meadville (Unitarian) Theological School, U.S.A. At Hamilton, Ontario, the Church is without settled minister since the removal of the Rev. Felix Taylor. Rev. S. E. Lindridge, formerly at Victoria, B.C., is now at Los Angeles, California.

The movement in Vancouver, B.C., began about four years ago, a few friends meeting together to found a Unitarian Church. In 1912 the American Unitarian Association purchased land for them, and then a plan was promoted to build a Church costing 4,000 dollars. In that year the congregation raised 2,000 dollars. The building is now completed, and the Rev. W. Copeland Bowie, of London, Eng., representing the British and Foreign Unitarian Association which has assisted financially, conducted dedicatory services in the new building on September 14th.

Mr. Bowie's tour of visitation to the Canadian Churches as Billings Lecturer includes the following Sunday engagements: Vancouver, September 14th; Victoria, B.C., September 21st; Calgary, Alberta, September 28th; Edmonton, Alberta, October 5th; Moose Jaw, Saskatchewan, October 12th; Winnipeg, Manitoba, October 19th; Toronto and Hamilton, Ontario, October 26th; Ottawa, November 2nd; Montreal, November 9th. At Winnipeg he will take part in the dedication of a new Church building.

At Edmonton the Unitarians are erecting a Church building in an excellent growing residential district, near the new Provincial University. Some of the University Professors are interested in the undertaking, new members are constantly being added, and the movement is in a promising condition.

LITERATURE

"The Adequate Punishment and Care of Defectives and the Insane," by E. S. Goodhue, A.M., M.D., LL.D., The Doctorage, Hawaii.

This publication, issued by Dr. Goodhue, consists of a series of letters addressed to a Honolulu paper and reprinted therefrom, in reply to other letters by another writer who approves the proposal of the whipping post as a punishment for those who make brutal attacks on young girls. Both sides of the correspondence are fully reproduced here. The ironical Julius who writes the letters which provoke the replies cannot be taken seriously to mean all he says, but if his purpose is to draw forth an expression of the very opposite view it is here fully realised. The corrective and humane treatment of offenders is forcibly explained and advocated. Instead of being penal it is reformative. Means of preventing the propagation of defectives are suggested. Christian principles are to be applied to the prevention of crime and the reclamation and cure of criminals and perverts. The equal rights of the sexes must be recognised. The letters include some which most ably state the case for the securing full justice to womenkind. Dr. Goodhue is a frequent contributor to "The Christian Register," our American Unitarian weekly, and is himself none the less an earnest moral reformer because he is an ardent Unitarian.

ELDER YARD CHAPEL, CHESTERFIELD

This is the oldest Nonconformist place of worship in Chesterfield. In 1662 at the passing of the Act of Uniformity the Rev. John Billingsby, vicar of Chesterfield, refused to conform, and was therefore deprived of his living, which he had held for nine years. Though he retired to Mansfield he made occasional visits to his fellow Nonconformists in Chesterfield and ministered to them in secret. This nucleus of a congregation found a friend in Cornelius Clark, of Norton, who, after the Toleration Act was passed, 1689, which permitted the Dissenters to assemble in Meeting Houses of their own, erected the present chapel at his own expense in 1694, and the cost including the site was £229 10s., which shows that money possessed greater purchasing power to the pound sterling than it does now. The only record known concerning other founders of the congregation exists as an inscription on one of the pillars which support the gallery, in letters of white paint: "Tho. Mellor Pade for two Moyetys in this seat, And Edward Turner for one, 1694." The Trust Deed states that the Chapel was erected as a place of meeting for Dissenting Protestants for Religious Worship. It contains no dogmatic conditions, and leaves

all questions of doctrine open, worshippers and its ministers being free to worship according to their light for the time being. So it is what is called an "Open Trust."

The congregation at first was mainly Presbyterian, but it was arranged by deed in 1703 that the Independents should also use the Chapel. Eact section had its own minister and held the services alternately. The Independents withdrew in 1721, leaving the Presbyterians in sole possession. Owing to freedom from dogmatic bonds the congregation and ministers were powerfully influenced by the spread of Arian and Socinian ideas, and gradually gave up the Calvinism of the founders, and ultimately by development of thought and opinion became Unitarian. The Chapel is a Unitarian Chapel in no exclusive sense, but as the place of worship in which Unitarians assemble. The Unitarian congregation which now uses it is free to change from Unitarianism when it is convinced that there is anything better and truer, but while they remain Unitarian it is rightly called the Unitarian Chapel, though they will not give it any other permanent stamp than its historic name, the Elder Yard Chapel.

In 1823 the Chapel was enlarged at the east end by the addition of the chancel. There is a Sunday School, the lower schoolrooms having been built in 1831, and the large upper room in 1845. The Sunday School banner dates from 1837, first used to celebrate the accession of Queen Victoria.

From the foundation of the Chapel there have been the following ministers:—Revs. Thomas Ogle and Robert Ferne, joint ministers;Rev. J. Foolow, 1696-1707; Rev. Thomas Elston, 1709-1710; Rev. John Thomas, 1710-1719; Rev. Christopher Smalley, 1722-1743; Rev. James Heywood, 1743-1772; Rev. Thomas Astley, 1773-1813; Rev. George Kenrick, 1813-1815; Rev. Robert Wallace, 1815-1840; Rev. A. T. Blythe, 1840-1847, and 1854-1857; Rev. Thomas Hunter, 1847-1854; Rev. Francis Bishop, 1858-1869; Rev. J. Frederick Smith, 1870-1881; Rev. Alexander Farquharson, 1881-1886; Rev. George Evans, 1887-1894; Rev. Ambrose Bennett, 1894-1900; Rev. Evan Gwilym Evans, 1901-1906; Rev. Hugh Seaward Tayler, 1906-1911; Rev. Edgar Lockett, 1912-1913; Rev. Kenneth H. Bond, 1913.

The ministry at Elder Yard Chapel has been cultured and scholarly. Rev. Robert Wallace became Professor at Manchester College; Rev. J. Frederick Smith was widely known as author of "Studies in Religion under German Masters," and as translator of theological works from the German; Rev. George Evans, M.A., was a Hibbert Fellow and author of a work on Syriac. The high traditions of the Chapel have been well maintained. The Rev. Kenneth H. Bond, who has just entered upon his Chesterfield ministry, will sustain the reputation of its pulpit and the helpfulness of the pastorate. Like many of our old congregations this of the Elder Yard Chapel has had many honoured names amongst its members, laymen of sturdy character and strong conviction, including the following Chapel Wardens from 1737: Richard Slater, 1737-1768; Joshua Smith, 1768-1773; John White, 1773-1816; Joseph Nall, 1816-1820; John Woodhead, 1820-1850; John Parkin, 1850-1875; Theophilus Pearson, 1875-1887; George Broomhead, 1887-1912; Chas. G. Broomhead, 1913. The congregation has borne a very worthy part in the history of the town to which it belongs, and is destined no doubt to exercise equal public influence in the future.

A MORNING PRAYER.

Let me to-day do something that shall take
A little sadness from the world's vast store;
And may I be so favoured as to make
Of joy's too scanty sum a little more.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man:
"The world is better that I lived to-day."

A FINE CREED.

I believe in the Fatherhood of God; I believe in the words of Jesus;; I believe in the clean heart; I believe in the service of love; I believe in the unworldly life; I believe in the Beatitudes; I promise to trust God and follow Christ, to forgive my enemies and to seek after the righteousness of God.

John Watson (Ian Maclaren).

The new session of Manchester College, Oxford, was opened Oct. 13th by an address from Principal J. E. Carpenter, D.D., on "A Buddhist University in the 7th Century, A.D."

A conference of the N. and E. Lancashire Unitarian S. S. Union was held at Rawtenstall Oct. 4th, when Rev. A. Cobden Smith introduced the subject: "James Martineau: his work and influence," which was followed by a helpful discussion.

The Rev. H. Fisher Short has been conducting a week's mission with the Unitarian van at Wigan with large open-air audiences.

Very successful meetings of the Unitarian Van Mission have been conducted at Park Lane, Wigan, by the Rev. H. Fisher Short; also two promising guilds of young people have been started.

Home Talk on Church Attendance.

By PARSON PAGE.

How can the Church be filled at Sunday Worship?

That is a problem worth considering, by the minister certainly, but just as much by everyone who professes to be in any way connected with the Church.

Just think what happens. A minister is invited to become the resident preacher, and to conduct the public worship in this Church. The people who invite him, if they mean well, do not ask him to come and preach to vacant seats. They desire him to conduct worship for them, to preach to them, to impart moral and spiritual instruction and guidance for them. So it is evidently their intention to be present and to occupy their own places. If he accepts, and agrees to be their resident minister, it is evidently on the straightforward understanding that he is sure to have them in his regular congregation. If they keep to their part of the transaction honestly and faithfully their seats are filled, and that is the first and most important step towards filling the Church.

I say the most important step—because others will come if they come. The force of example acts upon outsiders. People who have a high regard for Mr. X—— cannot see him go regularly to his worship in the Unitarian Church without taking some notice thereof. If they are interested in him they are interested in his Church. If they are his close personal friends, and like to go where he goes and be where he is, and wish to meet him on Sunday as well as on other days, they will have the desire to go into his Church.

Then if the Church members—everyone of them—young and old—make a point of being in their places at worship, they like to have their own kindred with them and their own friends. If so, they ask them to come too. Father likes mother to go, and both father and mother like to have their own boys and girls there with them. If they have friends who are not really attached to any other place of worship they naturally say, Come with us to our Church, and they come.

This is not always easy. Sometimes these friends call upon them at their house on Sunday just before it is time to go to Church, and it may not seem a pleasant thing to tell them that they are going to Church. But suppose they really feel that their Church is their own business, that while it is the minister's business to fill the pulpit creditably it is their obligation to fill their own seats properly by being in them: if they feel all that, then what they do is just this. They say, "We are pleased to see you, and we shall be very glad to have your company with us to our Church; we make a point of being in our places there, as it is our bounden duty to give it our share of support by our presence; come with us. If you cannot, perhaps you will see us some other time."

People who believe in their Church act just in that way. They will not let other things interfere with their Church duty. They think: Our minister must be there, anyway, whether friends call upon him or not. We have asked him to be there, and he is there on the understanding that we wish to meet him there, and that we will provide him with a congregation to join him in worship, and therefore we also must not fail to be in our places.

And this is the honest and straightforward way of looking at the matter. It is the business-like way. If people enter into a business and wish it to be a success they attend to it, and if they do attend to it and put some of their best earnestness and "go" into it the business becomes a success, for it cannot be otherwise. And that is just as true in the business of a Church. Its members are partners in the undertaking, with all the responsibilities of the partnership. All who are in sympathy with its worship will show it by their presence. And other things of less importance than their religion will not be permitted to put them off from doing their religious duty.

So the friends who call upon members on Sunday who want their company will go to Church with them. They respect their friend all the more for his determination that nothing except physical impossibility shall keep him from Church; and they respect that Church all the more which inspires such an attachment, and they do not decline the invitation to go with him.

Any friends who do not wish to be drawn into going to Church will soon cease calling to see members at Church time when they learn that nothing will put them off from going to Church.

How to fill the Church, do you ask? The first and most important step is, I repeat, that you should always be there yourself, and bring as many others as you can.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

NOV. 2nd: "MAN AND THE BIBLE." (Wood, pp. 204-207. See also Farrar's "The Bible: Its meaning and supremacy," cap. 1, and Savage's "Pillars of the Temple," cap. 5). Scripture Reading, Gal. 5.

1. There can be no doubt that many Christians in the past made a fetish of the Bible. We can do injustice to a book not only by neglecting or despising it, but also by ascribing to it a sacredness and infallibility which it does not possess. Many of our predecessors were of opinion that the Bible was too sacred to be studied critically like other books.

2. It used to be commonly believed that religion came to man through the Bible, and that without the Bible there would be no religion in the world. That is just the opposite of the truth. Religion was in the world long before there was any written book. The

Bible, or at least the devotional parts of it, is the expression of the religious aspirations and ideals of the holy men of old. It would be more correct to say that if man had not been by nature a religious being the Bible would never have been written. The weather-glass does not make the weather, it only registers the atmospheric pressure. In like manner the Bible does not make religion; it only records the fact that the human soul even in early times thirsted after its God.

3. We shall gain a great deal if we can have a firm belief that religion has a more safe and permanent foundation than a written book, that it is rooted in our souls and inseparable from our lives.

4. We ought therefore to approach the Bible with the conviction that, by virtue of the divine gifts with which we are endowed, we have the right to investigate, judge, and estimate every incident recorded and every idea expressed on its pages.

Nov. 9th: "THE WRONG USE OF THE BIBLE." (Wood, pp. 207-211. See also Farrar, caps. 14 and 15.) Scripture Reading, 2 Cor., 3.

1. We use the Bible wrongly if we turn to the Book of Genesis for scientific knowledge, and accept the theories set forth there in preference to the teachings of modern scientists.

2. We use the Bible wrongly if we regard the moral laws of Exodus and Deuteronomy as the ideal rule of conduct for us to-day.

3. We use the Bible wrongly if we accept as adequate the conception of God set forth in the Pentatench and elsewhere in the Old Testament.

4. We use the Bible wrongly if we employ texts without reference to their context to prove our own pet theories. Also if we read cryptic and allegorical meanings into passages which are rather unsatisfactory as they stand. (For examples of this see Farrar, cap. 4.) On the other hand, it is possible to err in the opposite direction by a too literal interpretation Jesus made extensive use of figurative language, as the parables prove, and it would be disastrous to take some of his precepts quite literally and unconditionally, as e.g., "Resist not him that is evil"; "Take no thought for the morrow"; "Give to everyone that asketh," etc.

5. We use the Bible wrongly if we allow anything expressed in it to retard our intellectual, moral, and spiritual progress.

Nov. 16th: "THE RIGHT USE OF THE BIBLE." (Wood, pp. 211-213. See also "Shall we understand the Bible?" T. Rhondda Williams.) Scripture Reading, Jn. 4: 1-26.

1. To use the Bible rightly we must approach it without any preconceptions or prejudices either for or against it; but with a genuine desire to understand it, and to derive as much help as possible from it. We believe that an ever-increasing number of readers are able to take up the Old Testament in that spirit, but many of them when they come to the New Testament fail to maintain the same free and fearless attitude; they become defenders of pre-conceived ideas and not unbiassed seekers after knowledge and truth.

2. We must regard the Bible as a human product, and as such we may expect the different parts to vary in the nature of their contents and in their moral and spiritual value. We therefore have to discriminate, to use our higher faculties in estimating the rea. worth of the ideas set forth in it.

3. As Christians we naturally attach more value to the life and teachings of Jesus than anything else in the Bible. It is, in our opinion, a misfortune that Christians have not kept more strictly to the teachings of the first three Gospels. Many of the dogmas of the Churches—the fall of man, the atonement, the Trinity, etc., have no foundation in these Gospels, although we admit them to be possible deductions from certain sayings of Paul, the Epistle to the Hebrews, and other books.

4. The Bible is not easy to understand without help from outside; we should therefore read along with it other books ancient and modern which throw light on the ideas and conditions which prevailed in those days.

5. In the Bible we must look for broad principles of morality, not for definite rules of conduct; for the spirit of religion, and not for the creeds or ritual of any sect.

Nov. 23rd: "WHY THE BIBLE SHOULD BE READ TO-DAY." (Wood, pp. 213-215. See also Sunderland's "Origin and Character of the Bible," cap. 27.) Scripture Reading, Job. 38.

1. The Bible is worth reading for the sake of the language alone. Those who are qualified to express an opinion tell us that our translation of the Bible furnishes the very best example of strong, pure English.

2. The Book of Job, the Psalms, etc., are worthy of a place along with the classical writings of ancient Greece and Rome, which we study on account of their literary excellence.

3. The person who does not know the Bible fairly well is badly educated. Many of the great works of art by the old masters—Raphael, Michaelangelo, etc.—represent Biblical subjects. Much of our best music—the masterpieces of Haydn, Mozart, Handel, Mendelssohn, etc.—has been set to scripture narratives. Literature is rich in allusions to Biblical incidents, and even the orators of to-day make many an apt quotation. Biblical plays are now allowed on the stage, and therefore the man who would be up-to-date should know his Bible.

4. Outweighing every other consideration is the fact that the Bible is the fountain head from which we gain what knowledge we possess of the founder of Christianity. Much of what was contributed by the writers of the Old Testament is of permanent religious value, but the most lofty and inspiring moral and religious teaching is, as we think, to be found in the

Gospels. Whatever may be thought of other portions of the Bible, we consider the records of the life and teaching of Jesus a source of help and inspiration in which every child should be trained, and which every adult should continue to study.

Nov. 30th: "TESTIMONIES TO THE VALUE OF THE BIBLE. (Wood, pp. 215-6. See also Farrar, cap. 18, 19, and 20.) Scripture Reading, Ps. 19 and 23.

1. It is difficult to over-estimate the influence exercised by the Bible upon the lives of men and women in the past. Men belonging to widely different schools of thought agree in testifying to its value.

a. Heinrich Heine wrote: "I attribute my enlightenment entirely and simply to the reading of a book—a book as full of love and blessing as the old mother who reads in it with her dear trembling lips—and this book is the Bible.-'

b. Prof. Huxley (an agnostic) wrote: "Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur."

c. Goethe, the great German poet, wrote: "I am convinced that the Bible becomes even more beautiful the more one understands it. Let culture and science go on advancing, and the mind progress as it may, it will never go beyond the elevation and moral culture of Christianity as it glistens and shines forth in the Gospels."

d. Charles Dickens writing to his son says: "I put a New Testament among your books, because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature, who tries to be truthful and faithful to duty, can possibly be guided."

e. Carlyle said that the Bible is "the one Book wherein for thousands of years the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart."

f. Ruskin wrote: "All that I have taught of art; everything that I have written; whatever greatness there has been in any thought of mine; whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart. (See Farrar for further instances.)

Moral Lessons from Jesus.

I.—LET THE LIGHT SHINE. Matt. v., 14-16.

1. Uses of Light. (a) HELPS THINGS TO GROW. Contrast plant grown in darkness and one in the light. (The former pale sickly-looking leaves). Human beings need sunshine and light, both for their bodies and their minds.

(b) REVEALS HIDDEN THINGS. If you have lost anything you take a light when searching. Dust in a room shown up by a ray of sunlight. In Stevenson's "Kidnapped" a flash of lightning revealed the perilous character of the steps which David was climbing.

(c) Produces wonderful effects (chemical action). The formation of the "negative" in photography. Light acts upon the plate. In printing the photograph also light is the agent that produces the picture on the paper.

(d) NECESSARY FOR ALL OTHER WORK. How little we could do if we had no light! Even skilful blind people have to rely a great deal on those who see.

2. LET YOUR LIGHT SO SHINE.

"Do noble deeds, not dream them all day long."
There must be some good work to show for each day.
The fearful say "I can't."
The idle say "I don't want to do."
The brave say "I'll try and work."

Compare the moral with the physical shining noted above.

(a) Our good lives will help those around us to lead good healthy lives.

(b) Sin will be shown up, and we shall wish to remove it.

(c) The light of love can work wonders as great as those noted in a photograph—can turn a selfish into an unselfish boy; can turn a miserable man into a happy one.

(d) "Faith without works is dead." We must have something to show that we have used aright our talents and our time. We must both "be" and "do" good.

II.—BE BROTHERLY. Matt. v., 22-24.

1. Danger of using angry words. "The tongue is a little member," but can do a great deal of injury.

(a) Angry words can never be recalled. Story of Thomas a Becket.

(b) They often hurt more than a blow could, for the pain of a blow is soon relieved, but the pain caused by angry words returns to the mind again and again.

(c) They are often unjust. When a person is angry he says more than he means to say and exaggerates.

2. We cannot love God unless we love each other. If we love God we try and do His will. It is His will that we love each other.

God cannot accept gifts if we have not a loving spirit. Our prayers to be made good are not sincere of we cherish jealous, unworthy thoughts of others. Read Leigh Hunt's poem—"Abou Ben Adhem."

III.—LOVE YOUR ENEMIES. Matt. v., 44, 48.

1. LOVING OUR FRIENDS. This is usually easy—to love those who are kind to us, who praise us, and constantly try to make us happy. "If ye love them that love you, what reward have ye? Do not even the publicans the same?"

2. LOVING OUR ENEMIES.

(a) It is harder to love those whom we think are disagreeable. If we have had hard thoughts about

anyone, let us ask ourselves, "Why don't I love So-and-So?"

(1) THERE MAY BE MISUNDERSTANDING. Sincere friendships have been broken because the friends have misunderstood each other. You may think a boy mean if he says he will not be able to play football with you. Perhaps his help is required at home, and he is too shy to explain this. Better understanding would lead to love.

2. BOTH SIDES MAY BE TO BLAME. Very frequently this is the case. Both you and "your enemy" may have been rather obstinate and exacting. Neither of you wishes to yield. Neither will "speak first."

If you recognise this you will be willing to do your share towards making up the quarrel as soon as you can.

3. YOU MAY HAVE MERELY DIFFERENT OPINIONS. There is no need to be cross and angry because others do not share our opinions. We all have frequently to "agree to differ."

(b) HOW CAN WE LOVE THOSE WHO REALLY INJURE US? If we know someone who is cruel and hard-hearted, surely we should have pity. Not one of us would wish to change places with such a person. We are sorry for the wrong-doer, and would help him to do better. Loving sympathy will do more good than harsh upbraidings.

"For Mercy, Pity, Peace, and Love,
To God our Father dear;
And Mercy, Pity, Peace and Love
Is man, His child and care."
"The Divine Image."—Blake.

IV.—AGAINST SELF-DISPLAY. Matt. vi., 1-7; 16-18.

The difference between BEING good and merely SEEMING good. Some people are like an apple which is worm-eaten at the core, but rosy and bright outside. They make a fair show, but are not good at heart. "Man looketh on the outward appearance, but the Lord looketh on the heart" (I. Sam. xvi., 7). God cannot be pleased even if we give expensive gifts or large sums of money unless we give in a right spirit. The vain man gave simply "to be seen of men." The widow gave her mite for the love of God.

Probably the former would not have given at all if no one had been observing.

FASTING. Some people think it pleases God if they do not eat certain things. Jesus is not arguing about the fasting, but the WAY in which people fast. Any good practice done simply for show loses its value. What would you think of a little girl who went and flung her arms round her mother's neck and kissed her because someone was watching, but who spoke peevishly and angrily at other times? Or of a boy who always pretended to be working hard when the teacher was present, but who idled his time away as soon as the teacher went away?

The lesson to learn is:—"BE what you would like others to think you are."

Anecdotes and Illustrations.

BRINGING NEW ADHERENTS.

Andrew did a great work in bringing his brother Simon to Jesus. Wherever we meet Andrew he is always on the same errand. He founded the "One-by-one Band." We may summarise our knowledge of him. (a) He found Jesus for himself, and was satisfied by him. This satisfaction is essential to Christian service. (b) He brought his own brother to know the same joy. We should labour best where we love most. (c) He found a boy and brought him to Jesus. Every Sunday scholar can do the same. (d) Together with Philip he introduced some Greeks to Christ. His circle of service was continually widening. (e) He was content to be overshadowed by those he brought to Jesus.—S. S. U. Lesson Notes, 1911.

BURNING THE BIBLE.

It is said that a society of educated gentlemen who had adopted the principles of "infidelity" determined to set apart one evening meeting to the burning of the Bible. A large fire was prepared, the Bible placed on the table and glasses round it, from which they proposed to drink a blasphemous dirge. One of their number was fixed upon to perform the task; he took up the Bible, and was walking forward to cast it into the fire when he was arrested by himself looking upon the book; he trembled, turned pale, and laying down the Bible on the table, he said, "No, we will not burn that book till we get a better."

IGNORANT CHRISTIANS.

Some folks absent themselves so much from public worship that they forget the facts and doctrines of their Christian Faith. A village curate, who had long failed to get an aged woman to church, was gratified one Good Friday by seeing her there. He overtook her on the way home, and expressed his pleasure at her presence at service, and spoke of the awful event of the Crucifixion which they had just commemorated. On leaving her she inquired how long ago it was since that cruel business took place. "Nearly two thousand years ago." "Two thousand years ago?" she exclaimed, brightening, "Then let us hope it is not true."

IDEAS OF HEAVEN.

At the first meeting of Wilberforce and Robert Hall, the latter asked Wilberforce, "What is your idea of heaven, sir?" and Wilberforce replied, "Love, Mr. Hall, love, love. What is yours, sir?" and Hall answered, "My idea of heaven, sir? My idea of heaven, sir, is rest, rest." Both men spoke out of the fulness of their natures: the large loving heart of Wilberforce, and the poor wretched, wracked body of Hall, which never knew a day's freedom from pain.

Open-air meetings have been held at Colne by the Rev. A. Cobden Smith, with very encouraging results.

A Unitarian Alliance.

Some years ago, in April, 1909, there was a proposal made in this Magazine that a UNITARIAN ALLIANCE should be established for—

The upholding of Unitarian principles.
The propagation of Unitarian ideas
The making of Unitarians.

At that time several Unitarian ministers sent in their names as willing to join, with subscriptions in support, which went towards defraying the expenses of circularising our churches; and the Editor of one of our weekly journals consented to the use of his name as one of the secretaries (pro. tem.). But the proposal was allowed to drop because it was then thought that it would clash somewhat with the efforts of the Unitarian Van Mission, which it was really intended to help.

Amongst the aims set forth were the following:—

1. The propagation of Unitarianism in its widest and most inclusive meanings.

2. The inclusion of the name "Unitarian" in the title of all Unitarian institutions as far as possible.

3. Systematic instruction, in Unitarian doctrine, in all Unitarian Sunday Schools.

4. The defence and protection of Unitarians who are victimised and persecuted on account of their opinions.

5. The protection of funds contributed by Unitarians for Unitarian purposes from being diverted to uses that are anti-Unitarian.

6. The systematising of church membership amongst Unitarians.

7. The emancipation of all "Unsectarian" public movements and institutions from sectarian colour and control.

We still feel that there is need for such a movement, which would be a great help to the work of the British and Foreign Unitarian Association and other denominational agencies. A mission to the homes of our people and to our Sunday schools to secure there a clearer knowledge of our Faith would be of incalculable benefit. There is no earnest missionary endeavour made to do this work. Our churches and preachers have not yet become adequate to it. There is urgent necessity for the prosecution of everyone of the aims just mentioned. Unitarians —school teachers and others—are still victimised, and should be defended by their co-religionists; Unitarian funds are diverted to anti-Unitarian uses; Unitarianism is opposed within our own ranks by those who wish to abolish "the name" from our churches, and who make light of the missionary propaganda of our doctrines; and so-called "Unsectarian" public movements, such as Temperance organisations, are mixed up with orthodox devotions in which no Unitarian can heartily unite and with evangelical theology which Unitarians cannot conscientiously support.

If only we could get at our young men and women and persuade them to unite for their grand and holy faith we might get together a powerful body of "Young Unitarians" who would pour a new stream of life into our denomination. Why should we not get hold of our young people at as early an age as possible and enlist them in this divine service? Such an organisation might find them noble work to do for the cause, and they would feel the joy of being in a great crusade. It would certainly be one of the greatest possible blessings to them, and would prove itself an immeasurable blessing to our homes, churches, and Sunday schools. The men and women amongst us need the co-operation of the young life. What have the men and women to say on the matter? Will the young men and women help? Will our ministers and superintendents see great possibilities in this and cast their influence in its support? These remarks are tentative—written to elicit opinions.

The conditions of membership should be made as easy as possible. A subscription of 1/- a year for all under 18 years of age, and possibly 2/6 for all adult members as a minimum, might suffice. But such matters of detail would be settled in conference and by vote. Members of those congregations which use this magazine might well consider these suggestions and decide how far they can support the main proposal. There can be no time better than the present. The Editor is willing to help by devoting magazine space to the purposes of the proposed "Alliance." He will be pleased to receive frank expressions of opinion and all possible promises of support. If a sufficient number of names be sent in for membership steps shall be taken to make a start and to secure provisional officers and committee (pro. tem.).

The Provincial Assembly of the (Unitarian) Churches of London and the S.-E. Counties held its annual meetings at Hampstead on Oct. 9th, and celebrated its 25th birthday. There seems to be much dissatisfaction at its lack of missionary activity.

The North Midland Association of Unitarian Churches had its annual meeting, Oct. 14th, at Derby, when there was an animated conference on "Candidates for the Ministry." It has often been significant that some of our leading ministers who are most urgent upon laymen to send their sons into the ministry avoid doing it with their own. There are reasons.

The Yorkshire Unitarian Union of Churches held a Conference Oct. 11th at Huddersfield, when the subject of "The Churches and Popular Education" provoked earnest discussion, the Rev. Chas. Hargrove asserting that the secular solution is impossible.

A united soiree of nine congregations of the Sheffield district was held at the Channing Hall, Sheffield, Oct. 9th.

Mr. Councillor Geo. Weston, member Shepton Mallet Unitarian Congregation, is nominated to become Mayor of Wells.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The trustees of the Meadville Theological School, U.S.A., have done a plucky thing in appointing a woman—Rev. Anna Garlin Spencer—to be its Professor of Sociology and Ethics.

The Preachers' Plan issued by the London District Unitarian Society is a model of business-like arrangement, and presents at a glance a fine view of the work that is being done under the organising genius of the Rev. J. A. Pearson, the district minister. There are no less than 43 preachers, including 23 laymen, one being an M.P., 6 "pioneer preachers," 2 lady preachers, and 12 ministers; these carry on the services for 14 congregations.

The Preachers' Plan arranged by the Rev. Dr. Thackray for the Yorkshire Unitarian Union is equally interesting, though very different. Four ministers, 13 lay preachers, and one lady preacher conduct the services for four assisted churches during the present quarter. But the plan gives a list of 14 ministers in the Union, 19 lay preachers, and one lady preacher.

The Rev. Henry Dawtrey, B.A., formerly minister of Unitarian Churches at Bootle, Manchester, and Sheffield, is now minister for the Dundee "Free Religious Movement for Spiritual Fellowship and Social Health," in succession to the Rev. Dr. Walsh, who left Dundee to succeed the late Rev. Charles Voysey, B.A., as minister of the Theistic Church, London. On the sheet calender issued by Mr. Dawtrey for October, he is announced not as a minister, but "Leader." The ideas and principles enunciated upon the sheet are Unitarian.

Mid-day services are now held at Cross Street Chapel, Manchester, every Tuesday, High 'Change day, through the efforts of the Social Questions Committee of the Manchester District Association.

A very successful united gathering of members of several branches of the League of Unitarian Women was held at Oldham, Sept. 16th.

At Marple, the Sunday School, which started twelve months ago with 12 scholars, has enrolled 75 during the year, lost 20 through removals and other causes, having now 55.

The late Miss Selina Stook has left £500 to the New Meeting House, Kidderminster, and £600 for purchase and demolition of buildings to improve the approach to this place of worship.

Harvest Services are reported from many places.

The Northumberland and Durham Unitarian Association reports considerable progress in its district during the past year. With the help of 22 lay preachers it keeps a number of assisted churches going.

The new "Sunday School Monthly," issued by the Sunday School Association in conjunction with other Sunday School organisations, in succession to the "Sunday School Quarterly," made its appearance with its October number. It consists entirely of helps to teachers in the shape of graded lesson matter of good quality by able contributors under the editorship of the Rev. J. A. Pearson.

This new monthly has been localised in the Birmingham district by the addition of 16 pages entitled "Church and Home," with news of the churches in the district. This is edited by the Rev. J. M. Lloyd Thomas.

The Rev. Dr. Duff, of the Yorkshire Independent College, had promised to preach at the Hallgate Free Christian Church, Doncaster, in October, but owing to considerable pressure having been put upon him by Congregationalists he cancelled the engagement.

The Session of the Unitarian Home Missionary College, Manchester, was opened Oct. 2nd, by an address from its Principal, the Rev. Dr. S. H. Mellone, on "Authority and Freedom of Thought," in which he said there must be authority, but it must justify itself, and it could not be infallible and final.

MINISTERIAL CHANGES: Rev. T. J. Jenkins has been welcomed at Newchurch, Rossendale; Rev. W. J. Piggott has resigned at Trafalgar Street, Burnley, and accepted appointment to Stamford Street and Blackfriars Mission, London; Rev. J. H. M. Nolan, M.A., has preached farewell at Coalville; Rev. C. Roper, B.A., has had farewell and presentations at Kilburn; Rev. E. Glyn Evans has received a public welcome at Dudley; Rev. John Birks has had farewell and presentation at Taunton; Rev. R. F. Rattray, M.A., Ph.D., has accepted appointment as assistant minister at the Ullett Road Church, Liverpool; Rev. Thomas Elliot has concluded his ministry at Southend-on-Sea; Rev. F. Coleman, of Wareham, has been appointed to Hunslet, Leeds; Rev. A. Cunliffe Fox. B.A., has resigned at Moss Side, Manchester; Rev. Basil Martin, B.A., has been welcomed at Finchley; Rev. W. McMullan, Newcastle-under-Lyme, has been appointed to Rawtenstall; Rev. E. T. Evans has been welcomed at Highland Place, Aberdare; Rev. T. B. Evans, M.A., has had farewell and presentations at Heywood; Rev. H. D. Roberts has had farewell and presentation at Hope Street, Liverpool; Rev. J. Park Davies, B.A., B.D., is leaving Pontypridd to enter upon the ministry at Nantwich; Rev. Thos. Munn has been welcomed at Padiham; the Rev. John Hinkins, M.A., is inducted at Accrington, Oct. 25th; the Rev. C. M. Wright, M.A., has received a public welcome at Mansfield; the Rev. J. W. Bishop, at Mottram; the Rev. C. E. Reed, of Mossley.

DEATHS: Rev. Abel Buckley, Elland, Aug. 19th, 75; Miss Grace Field, West Lulworth, Sept. 13th; Mrs. Payne, widow of the late Rev. Alfred Payne, Manchester, Sept. 20th, 73; Mr. Samuel Roberts, M.A., F.R.S., Hampstead, Sept. 18th, 85; Mr. Rees Jones, Cwmtaf, Merthyr Tydvil, Sept. 23rd, 64; Mrs. H. T. Rowland, formerly of Lewes, at Hull, Oct. 5th, 74.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

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